

Pick
made
in
1760
5760

A
SERMON
Touching the
PEACE
And EDIFICATION
Of the
CHURCH.

Preached at the second Triennial Vi-
sitation of the Right Reverend Father in
God, FRANCIS Lord Bishop of *Peterbo-
rough*, at *Daventry* in *Northampton-
shire*, July 12. 1637,

By EDWARD REYNOLDS Rector
of the Church of *Braunston*.

*Non habent Dei Charitatem qui Ecclesia non diligunt
Unitatem.* Au G. de Bapt. lib. 3. c. 16.

L O N D O N,

Printed for *Robert Bostock*, at the signe of the Kings
Head in *S^t Paul's Church-yard*. 1638.

SERMON

PEACE

OF THE

CHURCH.

Preached at the second Trinitarian Visitation of the Right Reverend Father in

God, Francis Lord Bishop of Exeter.

at Exeter, in Devonshire, on

Friday, July 12. 1637.

By Edward Reynolds, Doctor

of the Church of Divinity.

Printed by W. Stanger, at the Sign of the

Three Kings, in the Strand, near the Church of St. Martin.

unto good: to the winning of his both perverts the

Church. The Church is one of the Church's powers, with
the Church, which is the Church's power, with
the Church, which is the Church's power, with

THE PEACE OF THE CHURCH.

Let us therefore follow after the things which
make for Peace, and things whereby one
may edifie another.

Very gift of God, which is
much the more excellent gift
in it self, by so much the more
(through the subtilty) and may
face of Satan, is it subject unto
to abuse, and in this way down
of God doth order evil things



B

unto

Jones 5 Ap 32

Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Peace of the Church.

unto good, so the cunning of sin doth pervert the best things unto evil, and turn the very Grace of God into wantonnesse.

Christs coming was to set Prisoners at *Liberty*, *Isai. 61. 1.* And of all other, this of *Christian liberty* is one of the choicest Jewels, with the custody whereof hee hath entrusted his Church.

This *Liberty* is twofold, either from Bondage Spiritual under Sin and Satan, or from Bondage Carnal under the Ceremonies of the *Mosaicall Law*, which in opposition to the *a* royal and perfect Law of Liberty is called an *b* intolerable yoke, and *c* Commandements which were not good.

Two sorts of men there were, who professing the Religion of Christ, did yet through the subtilty of Satan, stumble at this *Liberty*. Some were *false Brethren*, who dogmatically taught against it; and to these the Apostle *d* would not give place for an hour. Others were *weak Brethren*, who in their Consciences were not perswaded of this *Liberty*, and were offended at the use of it in those whose faith was better settled. With respect to these, the Apostle in this Chapter states the difference then depending in the Church, so that neither the *knowledge* of the one might breed scorn of those who were *doubtful*, as *weak*; nor the *scruples* of the other breed censure of those who were *free*, as *wicked*; wherein premising a most wise and pious maxime, That weak Christians ought

a Jam. 1. 25

2. 8

b A. & 15. 10

c Ezek. 30. 25

wid. lrenx. l. 4

cap. 19

d Gal. 2. 4, 5

ought to be plyed and cherished in the main matters of Religion, and not perplexed with impertinent disputations; and then giving directions to both sides touching their mutuall behaviour towards each other, he proceedeth to state the question it self.

For the ground whereof, he laieth an excellent distinction touching Things *Indifferent*, which may be considered either *per se*, alone by themselves, and so he states the question for the strong, *vers. 14.* or in *Ordine ad aliud*, with respect to some other thing: and so he giveth these three Rules.

1. In order to the *Weak*: so *Liberty* must give place to *Charity*; I must rather restrain my self, than scandalize and hazard the safety of my brother, *vers. 15.*

2. In order to the *Doctrines* of the Gospel. So *Fundamentals*, wherein the Kingdom of God doth stand, are to take place of such, *In quibus non vertitur salus Ecclesia*, which therefore, however to bee strongly vindicated against malicious corrupters, are yet not to bee unseasonably obtruded upon tender Consciences, otherwise agreeing in the *Substantiall* grounds of righteousness and peace, *vers. 16, 17, 18.*

3. In order to the *Church* of God. And so the *Peace* and *Edification* of that is to bee preferred before the rigorous and stiffe asserting of our own private *Liberty*; for the *Edification* of the Church is Gods Work, and wee

ought not by imprudent and immoderate pertinacy in smaller things to disturb or hazard the work which God hath let us to do.

And from these three Grounds the Apostle windeeth up the whole Controversie in two Definitive Conclusions.

That in case of scandal to weak Christians, and therefore much more in case of scandal and disturbance to the Church, men ought rather to suppress their opinions in matters of indifferent nature, and to enjoy their persuasions between God and their own Conscience, than by unreasonable vindicating them to offend either one or other.

That things standing per se, men ought not to follow the Discretion, though it be not the Judgement of their Conscience, because whatsoever is not of Faith is Sin. Things standing in se, by themselves alone, as meates and drinkes in the Church at that time did. Otherwise when any material Act doth intervene to alter the Indifferency of the thing (though not in its nature, and as to Liberty of Conscience, yet in its use, and as to Liberty of Practice) as an act of Sovereign Authority, in this case men should labour to rectifie their Judgements, that they may not lie between the two difficulties of a doubtful Conscience on the one hand, and an undoubted practice on the other.

The words of the Text belong unto the Third of the foregoing Rules, and they contain a wife and godly Direction for all Christians, but chiefly

chiefly for dispensers of the Gospel. That in case of any emergent differences amongst Brethren we should bound our behaviour by these two Limits.

1. To preserve and pursue, *τα εἰρήνη*, The things that make for Peace.

2. That this Peace must be such as will consist with, and promote the good of the Church.

And then for the manner, How to do it, it is *ἀπαιτούμενη*, not only to meet these things when they are obvious and offered to us; but to pursue and run after them when they seem to lie away from us. And so there must be an *εἰρήνη*, if haply it be possible to overtake them.

The things which make for Peace. But is not the Church of Christ set forth unto us in the Scripture as a *Militant Church*, an Army with Banners?

How then to pursue Peace? Certainly as Christ is set forth in the Scriptures as a Captain, a Leader, a Men of War, a *Βασιλεὺς* of the Tribe of Judah, the victorious Tribe; so is Hee, as a Prince of Peace too; Honoured at his Birth with the title of *Immanuel*, a name of Peace.

Crowned in his Baptisme with a Dove; the emblem of Peace; holding in his hand a Scepter the Gospel of Peace; being in the Building of the Church, a *Corner Stone* the place of Peace; coming into the World with a *King of Peace*; going out of the World with a *Legacy* of

μὴν ὁν συμμαχῶν τῷ ἐν βασιλείᾳ τοῦ βασιλέως ἐπὶ τῆς εἰρήνης Bahl. Epist. 77. ad Marit. Epil.

Peace;

Heb. 12. 14

ΔΙΩΚΩ

Rom. 12. 18

a Heb. 2. 10

b Mic. 5. 2

c Exod. 15. 3

d Rev. 5. 5

e Judg. 1. 2

f 1st. 9. 6

g Mic. 5. 3

h Eph. 2. 14

i Mat. 1. 23

j Mic. 5. 16

k Rom. 10. 15

l Mat. 21. 42

m Luk. 2. 14

n Joh. 14. 27.

o *τῷ εἰρήνῃ*

p *ἐν τῇ εἰρήνῃ*

q *ἐν τῇ εἰρήνῃ*

r *ἐν τῇ εἰρήνῃ*

s *ἐν τῇ εἰρήνῃ*

t *ἐν τῇ εἰρήνῃ*

u *ἐν τῇ εἰρήνῃ*

v *ἐν τῇ εἰρήνῃ*

w *ἐν τῇ εἰρήνῃ*

x *ἐν τῇ εἰρήνῃ*

y *ἐν τῇ εἰρήνῃ*

z *ἐν τῇ εἰρήνῃ*

Some

Some Truths there are, which belong *ad fidem Catholicam*; others which pertain onely *ad Scientiam Theologicam*: Some are *a Quaestiones* *wisew*, and others λογισμῶς, as Gregory Nazianzen distinguisheth. Some are *de fide*, against those who deny Fundamentals: Others, *circa fidem*, against those who by perilous super-inducements bruise and wrench the foundation: Others, *præter fidem*, *b in quibus salva fide qua Christiani sumus, ignoratur verum*, as S. Austin speaks. In which we may erre or be ignorant, beleve or suspend; without any hazard to the *common Faith*. In one word, as *c Tertullian* distinguisheth of sins, so may we of *Opinions*. Some are *Quotidiane incursions*, such as are usually incident to humane frailty: some are *Dogmata devoratoris salutis*, such as proceed from Hereticall pride and blindness.

Now the Rule is certain, That in the great things of the Law and Gospel, which either are *Foundations* themselves, or are most visibly and immediately adjacent and contiguous to the Foundation, wee ought *d παραγινώσκου*, as Saint Jude speaks, *to contend earnestly*; as there was no small dissention and disputation between Paul and Barnabas, and the false Brethren, who taught the necessity of Judaicall Rites unto Salvation, Acts 15. v. 2. And *e Athanasius* the Great would not have the Orthodox Brethren

a Nazian. Orat. 14. *Ὡς ἡ ἀπὸ μυστηρίων εἰσὶν ἡμῖν οἱ λόγοι, ἀλλ' ὅν τινα ὑπόπον καὶ πιστεύουσι. Καὶ οὕτως οἱ αὐτοὶ τῶν κακῶν ἀνδράπων. Ἰπὸ αὐτῶν ὅσον ἔστιν ἀναγκαῖον.* Method. apud Epiphani. Hæres. 64. *Τὰ μὲν ἀνὰ κλῆρον ἔχουσιν τὰ δ' ἀπὸ πρῶτον.*

Uti de præceptis distinguunt Greg. Nazian. Orat. 3. *De creatura, si quid aliter quàm sese habet sentimus, dummodo non id præcognito præceptoque teneamus; Nullum periculum est. De Creatore, si aliud quàm oportet ac sese*

res habet nobis persuaderetur, periculosissimo errore decipimur. Aug. de Lib. Arb. lib. 3. cap. 21. *c* de Gen. ad lit. lib. 10. cap. 23. *b* Aug. de Peccato Origin. cap. 23. *c* Tert. de Pudicit. cap. 19. *d* Jud. ver. 3. *e* Athan. Epist. ad Orthodoxos. De hujusmodi Epistolæ quæ formata Communicatoria *et* pacifica vocabantur. Vid. Aug. Epist. 136. *f* Opt. lib. 2. *g* 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

f Basil. Ep. 325
ad Epiphani.

Basil. Dava-
nant in Epist.
Pacifical. super

edict. Basil. 16
b. Nid. Basil.

Hilt. 1. 40. 13.
Sci. 5. 139. &

Greg. Naz.
Orat. 12. 988.

203. Paris. 16
1609.

1. 2. Tim. 2. 13
k. Hol. 4. 1. 1. 1.

a. Cor. 6. 16. d.

1. 2. Tim. 2. 13
k. Hol. 4. 1. 1. 1.

1. 2. Tim. 2. 13
k. Hol. 4. 1. 1. 1.

1. 2. Tim. 2. 13
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1. 2. Tim. 2. 13
k. Hol. 4. 1. 1. 1.

1. 2. Tim. 2. 13
k. Hol. 4. 1. 1. 1.

1. 2. Tim. 2. 13
k. Hol. 4. 1. 1. 1.

1. 2. Tim. 2. 13
k. Hol. 4. 1. 1. 1.

to receive *τινὸς ὑπομνήσεως*, any forms or Letters paci-
ficatory from George the *Arrian* Persecutor. And
f Basil the Great giveth an excellent reason of it;
Ἐπειδὴ δὲ τὴν ἀπόστασιν τῆς πίστεως ἀπὸ τῆς ἀρετῆς ἀπομακρύνουσιν,
καὶ τὴν πίστιν ἀπὸ τοῦ λόγου ἐκτρέφουσιν. If once wee shake
the simplicity of the Faith, and retain not that
as a Rule and measure of inferiour differences;
Disputes and Contentions will prove end-
lesse.

This care then and circumspection is chiefly to
be used in these three Cases, as a learned Pre-
late of our Church hath observed.

1. In case of *Heresie*, when Adversaries de-
ny or deprave the faith of the Gospel; as *Mo-
nents* and *Philem*, who teaching against the
Resurrection, overthrew mens Faith.

2. In case of *Idolatry*, *Idol* of *Israel* play the
harlot, *Idol* not *Idol* transgress, for *Idol* *Idol*
Idol, What agreement hath the Temple of God with
Idol?

3. In case of *Tyranny*: When any *Idol* ushers
and exercise Domination over the Consciences
of men, to bring them into bondage unto Do-
ctrines of errors, and make Articles of Faith for
all Churches to submit unto: In which case the
Apostle had no patience, *Gal. 2. 4, 5. Neque enim
quisquam nostrum Episcopum se esse Episcopum
constituit, aut tyrannico terrore ad obsequendum neces-
sitate collegas suas adiecit*: they are the words of
Saint *Cyprian* in the Council of *Carthage* upon the
case of Re-baptization.

This then being laid for a firm foundation

that

that Christ where he is *b* King of *Salem*, must be King of *Righteousness* too; that the *c* wisdom which is from above must be first *pure*, and then *peaceable*; that our unity must be the *d* *Unity of the Spirit*: *Ea enim sola Ecclesia pax est, qua Christi pax est*; as *e* Saint *Hilary* speaks; The state of this Point is in these two words: *ἡσυχία*, War there must be (I speak in a spiritual sense) with Principalities, and Powers, and spiritual Wickednesses: For the Church is Militant, and hath Weapons of spiritual Warfare, given of purpose to resist Enemies. Christ came to send a Sword against all dangerous Errors of minde, or manners. And as in this Warre, every Christian must have *πανοπλίαν Θεῷ*, as Saint Paul speaks, *The whole Armour of God*: so, above all, *Timothy*, and such as he was, must be *good Souldiers*, *2 Tim. 2.3.* with the Eye to watch, with the Tongue to warn, with the Sword of the Spirit to convince and to correct gain-sayers. War there must be, but *μίσος*, Contention and inward jarrs there must not be, and that for this very reason, because there is War; for as our Saviour saith, *A Kingdom divided within it self cannot stand* at any time, much less when it wageth War with a Forreign and Potent Adversary, such as Satan, and all other Enemies of the Church are, who by the advantage of an intestine Commotion would save himself the labour of drawing the Sword, and become rather a spectatour

b Heb. 7. 2
c Jam. 3. 17

d Ephes. 4. 3

e Hilary. contr.
Avia. et Au-
xent.

vid. Greg. Naz.
Orat. 1. pag.
35, 36

Epiphan. Ha-
rel. 68.

statour than a party in the Conquest. A notable example we have in *Meletius*, and *Peter* Bishop of *Alexandria*, both Confessours of the Christian Faith, both *Martyres designati*, and condemned *Ad Metalla* for their Profession, who upon a small difference, touching the receiving of the *Lapsi* into Communion, fell unto so great a Schisme, that they drew a partition between each other in the Prison, and would not hold Communion in the same worship of Christ, for which notwithstanding they joyntly suffered; which dissension of theirs did the Church of God more hurt by causing a great rent and Sect among the members thereof, than any persecution the Enemy could have raised.

Greatly therefore doth it concern all of us in our places and orders to put to all our power, prayers, interests, for preserving the unity of the Spirit in the bond of Peace, and for pursuing and promoting the Peace of *Ferusalem*, that in nothing we give offence to the Church of God; rather be willing to silence and smother our private judgements, to relinquish our particular liberties and interests, to question and mistrust *domestica iudicia*, (as *Ferullian* calls them) our singular conceits and fancies, than to be in any such thing stiff and peremptory against the quiet of Gods Church. The *Weak* to be *humble* and *tractable*, the *Strong* to be *meek* and *merciful*, the *Pastors*

Οἰκείοι λόγοι
μοι, Chrys.
in Gen. Rom.

to instruct the ignorant, to reclaim the wandering, to restore the lapsed, to convince the froward with the spirit of meekness and compassion: The *People* to obey, honour and encourage their Ministers by their docible and flexible disposition, to suspect their owne Judgements, to allow their Teachers to know more than they; not to hamper themselves, nor to censure their Brethren, nor to trouble their Superiours by ungrounded Scruples, or uncharitable prejudices, or unquiet, and in the end uncomfortable singularities. How did our Saviour poure out his Spirit in that heavenly Prayer, for the *Unity* of his People: *That they may be one, and one in us, and made perfect in one?* How doth the Apostle poure out his very bowels in this respect unto the Church: *If any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, be ye like minded.* Take heed of strife, of vain-glory, of pride in your own conceits, of censure of your Brethren, of private respects. Lay aside your own reputation, be in the forme of servants, have such humble judgements, as that you can be willing to learn any, though unwelcome Truth; to unlearn any, though darling Errour: have such humble lives and purposes, as that you can resolve to obey with duty, whatsoever you are not able with reason to gainsay. The godly *Princes*, how carefull have they ever been to suppress

C 2

Euseb. de vit.
Constant. l. 2
c. 63-68. lib. 3
c. 12. & 20.

Eusebius l. 3
cap. 30
Nicephorus lib.
15. c. 25

King James in
his Declaration
to the States
against Contra-
dus Vorstius,
and in his In-
structions to
his Bishops,
Anno 1622

* Gen. 13. 8
Acts 7. 26
Psal. 133. 1
Ephes. 4. 36
Ex eodem us-
ro, Ignor. Tert.
Jude v. 3

2 Pet. 1. 1
Acts 4. 32
Phil. 1. 27

Unum signum
habemus: quare
non in uno ovili-
sumus? Aug.
To. 7. serm. ad
pleb. in Casori-
ensem.

* Justin Martyr
dialog. cum Try-
phon. Optat. l. 1.
Aug. contr.
Epist. Parmen.
lib. 3. cap. 1

press and remove Dissentions from Gods Church? *Constantine* the Great writeth Let-
ters, publisheth Edicts, makes large Orations
to the Bishops of the *Nicene* Council at their
Sitting and Dissolution, to no other purpose than
only for preservation of Peace. *Anastasius* in the
great Dissentions of the *Easterne* and *Westerne*
Churches about the Council of *Chalcedon*,
touching the two Natures of Christ, how se-
vere was he to require his Bishops to promote
and conserve Peace in the Church: as *Eua-*
grinus and *Nicephorus* note. To say nothing of
the Pious examples of our Dread Sovereign
and his most Renowned Father, who both by
Writings, and by Injunctions, by Pen, and Po-
wer, by Argument, and by Authority, have shewed
their care to suppress those unhappy Differences,
wherewith by the cunning of Satan, the Churches of
God have of late yeers been too much disquieted.

Consider we (beloved) that we are * *Brethren*,
that we have *one Body, one Spirit, one Faith, one*
Hope, one Baptisme, one Calling, brought out of
the same womb of common ignorance, heirs
of the same common *Salvation*, partakers of a-
like precious *Faith*, sealed with the same *Sacra-*
ments, fed with the same *Manna*, ransomed
with the same *Price*, comforted with the same
Promises, in so much, that * *Justine Martyr* and
Optatus have been charitable so far as to call
Judaizing Christians, and *Donatists* by the
name of *Brethren*. Whosoever therefore by
Pride,

Pride, or Faction, or Schisme, or Ambition, or novel Fancies, or Arrogance, or Ignorance, or Sedition, or Popularity, or vain-Glory, or Envy, or Discontent, or Correspondence, or any other Carnal reason, shall rend the seamless Coat of Christ, and *cause Divisions and Offences*, I shall need load him with no other guilt than the Apostle doth, That he is not the *Servant of Christ*; Rom. 16. 17. For how can he who is without Peace or Love, serve that God who is the God of Peace, whose name is Love, and whose Law is Love?

Besides this, we in our Calling are *Brethren, Consortio muneris*, and there is a special tie upon us to be *no strikers*, 1 Tim. 3. 3. not to strike our fellow-labourers with an Eye of scorn, or a Tongue of censure, or a Spirit of neglect, or a Pen of gall and calumny. We need not in any Controversie tie to stones, so long as our Reason and Learning holdeth out; Not to strike the People of God, either with the Rod of *Circe*, to stupify and bewitch them in sensual security, crying, *Peace, Peace, where there is no Peace*; or with unseasonable and misapplied terrours, *τῶν ἐν σκιδνοῖν*, as the Apostle speaks, *To wound the Conscience*, and to make sad the hearts of those whom the Lord hath not made sad: Christ our Master was Consecrated to this Office by the Spirit in the shape of a *Dove*, as an embleme of that meeknesse which was in him, and which from him should descend upon all his subordinate Officers.

And

Non habem Dei
charitatem, qui
Ecclesia non di-
ligunt unita-
tem.

Aug. de Bapt. l.
3. c. 16. vid.
Greg. Naz. O-
rat. 34. p. 215,
216

ἰδὲ τὸ πνεῦμα
καὶ τὸ εὐα-
γγέλιον.
Odyss. x.
a Iacired & in
columba venit
Spiritus san-
ctus; Simplex a-
nimal & letum,
non felle ama-
rum, non mori-
bus secum, non
unguiculis lace-
rationi violen-
tum. Cypr. de u-
nitat. Ecclesia.

And as the love of Brethren should hold us, so our jealousie of Enemies should drive us to keepe up the *Tower of David*, the Peace of the Church, that by intestine differences we cause not the Adversary to b^e rejoyce, and to speak reproachfully. When e^v all the members of the Church are fast joyned together *vinculo fidei, gloriose charitatis*, by the bond and cement of faith and love; when Governors, Teachers, People, joyn hand in hand, the one to rule with authority and meeknesse, the other to teach with wisdom and compassion, the third, to honour both by humble submission to the judgement, and willing obedience to the guidance of their Governours and Pastours; then do they cut off occasion from those who seek occasion, and disappoint the expectation of those who (as a learned Civillan speaks) do *Captare tempus a impacata & inquieta*, whose bell fishing is in troubled waters: for as the Devil (as *Optimus* speaks) is tormented with the peace of Brethren; so is he most quickned and put into hopes of successe in his attempts against the Church, by those mutuall ruptures and jealousies which the members thereof foment and cherish among themselves: When by the defection of *Peroboam, Judah* and *Israel*

b^u Ημεν γινώ-
σαι Πέλαμ. Θ.
Hom. Iliad. a.
Πέλαμ, καὶ
οὐκ ἔστιν ἄλλος
τῶν Iliad. γινώ-
μι τις ἀχαι-
ῶν βλήσας
ἀδριστε, καὶ
συχεύει. ἔ-
στιν αὖ. Ili-
ad. u. 616

2 Sam. I, 20

12.14

c Commune pe-
riculum concor-
diâ propulsan-
dum. Tacit. in
vit. Agric.

ἡ δὲ ἐν ἑτῷ λυ-
καίνει καὶ βλα-
πῆς τῇ θρακείᾳ
τῇ ἡμετέρας
τὸ ταῖς ἐπί-
στοις λαφύγι-
νὰ παρήχον,
etc. Chry.

Hom. 7. in
Genes.

Τέτο μάλισα
θαυμασόν, υ-

ἡμεῖς οὖν οὐκ ἐκείνους ἀλλὰ καὶ τοὺς ἐκείνων ἀδελφούς, οἱ καὶ ἐκείνους ἀπὸ τῶν ἡμεῶν ἀντιπαλοῦντες οὐκ ἐμὲν. Basil. Epist. 396. ad Sinalen. Vic. citan. de Spiritu
 sancto, cap. 30. Nazianz. Olat. 1. pag. 34. Petr. Arod. decret. lib. 1. Tit. 2. lect. 8.
 Dolchae hoc Diaboli, qui semper de fratrum pace torquetur. Opera lib. 2. Non effice
 prae hic Haereticum dogmatis locus, Mñ eis ἀντιπαλοῦν ταῦν τῶν ἀποστόλων τοῖς ἀλη-
 θεύσεως ἀντιπαλοῦσιν. Greg. Nyssin. de vit. Moisi. p. 190.

were rent asunder, then came *Shishak* and troubled *Jerusalem*, 2 *Chron* 12. 2. It hath been we know one grand Objection of the Papists against the Reformed Churches, That the Dissentions amongst themselves are evident signs of an Heretical Spirit, as *Ballarmine*, *Stapleton*, and others argue; and *Fitz-Simon*, an Irish Jesuit hath written a just Volume of this one Argument, which he calleth *Britannomachia*, the Warres of the Divines of our Country amongst themselves. How happy they are in that pretended Unity, which they make a note of their true Church, I refer to any mans judgement who shall reade the crosse Writings of the *English Seminaries* and *Jesuits*, the *Jesuits* and *Dominicans*, *Smith* and *Kellison*, *Doewly* and *Hallier*, *Daniel Jesu* and *Aurelius*, the different judgements concerning the Judge of Controversies between the *Gallican Church*, and those more captivated to the *Popes Chair* in *Italy* and *Spain*; to say nothing of the one hundred and thirty seven Differences observed by *Pappus*, and three hundred and odd by a Reverend Bishop of ours amongst the *Roman* Doctours: so that, were all this calumny a truth, we could Answer them, as *Gregory Wallis* did those in his time, who used the same argument, *That they are never the lesse faulty, how ever we may be blame-worthy too. Onely this want of Charity in them should teach us*

*Bellarmin. de no-
tis Eccle. lib. 4.
c. 11*

*Stapleton de
princip. fidei
doctrinal. lib. 4.
cap. 13.*

*Kellisons Sur-
vey lib. 2. cap. 6
vid. Dr Feild of
the Church. l. 3.
cap. 41, 42. &
Fuel. Apolog.*

*Greg. Naz.
Orat. 13.*

Hierom.

never to want Unity within our selves, but to let such a Spirit of Peace and Meeknesse shew it self in our Lives, Doctrines, and Writings, *Ut nihil de nobis male loqui sine mendacio possint*, that they may never have advantage with the same breath to speak both truly and reproachfully against us.

And hereby, as we shall stop the mouth of the Adversary, so shall we preserve the honour of our Religion, the successe of our Ministry, the Reverence of our Persons and Functions in the minds of the People, who may haply be apt enough to catch hold, as of others, so most of all of those occasions which our selves by our mutual Differences shall at any time administer, to neglect both our Preaching and our Persons; and when they shall observe hot disagreements amongst Learned men in some things, how easily, think we, may such as are more led by the force of examples, than by the evidence of light, be induced to stagger and to question all? *Domestica calumnie gravissimum fidei excidium*, no greater hindrance to the growth of Faith than Domestical disagreements.

Hilar. in Psal.
118. P.

vid. Vincent.
Lirinens. cap.
15. 16. 25
Isid. Pelus. l. 2
Epist. 90. Aug.
Epist. 105. de
Civili Dei. l. 16
c. 2. de vera Re-
lig. cap. 8

Desired it may be, but hoped it cannot, That in the Church of God there should be no noise of Axes and Hammers, no difference in Judgements and Conceits. While there is corruption in our Nature, narrowness in our Faculties, sleepiness in our Eyes, difficulty in our Profession,

Profession, cunning in our enemies, *and* hard things in the Scriptures; and an envious man to superleminate, there will still be *men* that will bee differently minded: no instrument was ever so perfectly in tune, in which the next hand that touched it did not amend something; nor is there any judgement so strong and perspicacious, from which another will not in some things finde ground of variance. See wee not in the ancient Churches those great lights in their severall ages at variance amongst themselves? a *Iranus* with *Victor*, b *Cyprian* with *Stephen*, c *Ferome* with *Austin*, d *Basil* with *Damasus*, e *Chrysostome* with *Epiphanius*, f *Cyrl* with *Theodoret*: In this hard necessity therefore, when the first evill cannot easily be avoided, our wisdom must be to prevent the second; that where there is not *Perfection*, yet there may be *Peace*; that dissention of Judgements break not forth into division of hearts, but that amidst the variety of our severall conceits we preserve still the *unity* of *faith* and *love*, by which only we are known to be Christs Disciples.

Give me leave therefore out of an earnest desire of Peace and Love amongst learned men, in the further handling of this Argument briefly to inquire into these two Questions,

1. How Peace may be preserved amongst men, when differences do arise?

2. How those differences may in some de-

D

gree

Defence Part
2. p. 319. &
vid. Jewels Re-
ply, artic. 8.
p. 294.



a Euseb. hist. l.
5. cap. 26.
b Euseb. l. 7. c. 3
c Aug. & Hier.
in Epist. amab.
apud Aug. Ep.
8. 19.
d Basil. Ep. 10.
e 77. Baron.
an. 372. Sect.
15. 25.
f Sozomen l. 8.
c. 14. 15.
g Cyril. lib. ad
Euoptium Ni-
ceph. Hist. l. 14.
cap. 35.

1 Cor. 8. 2, 3. C
 Prov. 13. 10.
 g Superbia Ha-
 reticorum mater.
 Aug. de Gen.
 contr. Manich.
 lib. 2. cap. 8. C
 Ep. 89.
 h Quint. Curt.
 lib. 10.

i Aug. ad Li-
 centium Ep. 49.

k Aug. Ep. 119.

gree be composed and reconciled :

For the former, let us first remember, That Knowledge is apt to beget Pride, and Pride is ever the mother of Contention, and in Saint g *Austins* phrase, the mother of Heresies too; h *Rara quisquam circa bona sua satis tantus est*, saith the Historian; A very hard thing it is, and rarely to be seen, for a man endued with excellent parts to be wary, temperate and lowly in the employment of them. And therefore Satan hath usually set on work the greatest wits in sowing Errours in the Church; as *Agrippina* gave *Claudius* poyson in his delicatest meat, or as Thieves use to pursue their prey with the swiftest horses. *Ornari i ubi diabolus querit*, as Saint *Austin* said once unto *Licentius*, a man of a choice wit but a corrupt minde: wherein certainly Satan would fall of his end, if men would make no other use of their parts and learning than the same k Father directeth them unto, *Ut scientia sit tanquam machina quadam per quam fructura pietatis affurgat*; if they would use their learning as an engine and instrument for the more happy promoting of piety and pure Religion. And indeed why shouldst thou who art haply a man of more raised intellectualls, of more subtle and sublime conceits, despise the judgement of thy meaner Brethren? Who is it that hath made thee to differ? And why hath he made thee to differ? As hee hath given thee more variety of learn-

ing,

ing, it may be he hath given thy Brother more Experience of divine things: and you know a great Cosmographer may misse a way which a man lesse learned in *Theory*, but more vers'd in travell may easily keep. Certainly as the joyce of the same earth is sweet in the grape, but bitter in the wormwood; as the same odour is a refreshment to the Dove, but a poyson to the *Scarabaeus*: so the same learning qualified with charity, piety and meekness, may bee admirably usefull to edifie the Church, which with pride, contempt, and corrupt judgement may be used unto harmfull purposes; *καλὴν τὴν δ' ἀσύνετον ἔχουσα ὄψια*, as the Philosopher speaks, Nothing is more dangerous then wickednesse in armour.

This therefore shall bee my first Rule. To correct and keep down the rising of our Knowledge with Humility in our selves, and Charity to our Brethren. Not to censure every one for dull and brutish who in judgement varieth from our own conceits. It was an old trick of the Gentiles (as *Gregory Nazianzen*, *Arnobius*, and *Minutius* tell us) to object illiteratenesse unto the Christians; but a very unfit way it is for Christian men amongst themselves to refuse adverse opinions, or to insinuate their own, by the mutuall undervaluing of each others parts and persons. Ever therefore in our censures let us look to what is wanting in our selves, and to what is usefull in our Brethren.

D 2

The

Basil. Hexam. Homil. 5. Greg. Nyssen. in Cant. Hom. 3. p. 514. Epiph. Hæres. 40.

Arist. Rhet. Fab. lib. 2. cap. 1. Male um suam potestas aliorum contumeliis experitur. Plin. l. 8. Ep. 24. Οὐδὲν γὰρ τὸ Πίσευτος τῆς ὑμετέρας ἐστὶ σοφίας. Nox. Orat. 3. p. 97. Studiorum rudēs, literarum prophanus, expertus artium. Minus. Felix. Hoc est fastidium vestrum, sapientia huius arrogans, quæ eas in rudēs despicitur. Arnob. com. Genes. lib. 3. Aug. de Bapt. l. 2. cap. 4. 5. Cyr. ad Quir.

The one will make us *humble*, the other *charitable*, and both *peaceable*. Pride made the Donatists forsake the Catholique Unity, which St. *Cyprian* in the same judgement, but with more humility, did not disturb.

Secondly, Peace may in this case be preserved by moderating the fervour of our zeal against those that are otherwise minded. There is in the nature of many men a certain *heaviness*, an heat and activeness of spirit, which then principally, when conversant about Objects divine and matters of Conscience, is wonderful apt, without a due corrective of wisdom and knowledge, to break forth into intemperate carriage and to disturb Peace. It was zeal in the Women which persecuted Saint *Paul*, *Acts* 13. 50. and it was zeal in him too which persecuted Christ before he knew him, *Phillip* 3. 6. *Acts* 26. 9. For as the Historian saith of some men, that they are *Sola fœcordia Innocentes*, bad enough in themselves, and yet doe little hurt, by reason of a flegmatick and torpid Constitution, indisposing them for action: so on the contrary, men there may be, who having devotion, like those honourable Women, not ruled by knowledge, and zeal, like quick-silver, not allayed, nor reduced unto usefulness by wisdom and mature learning, may be, as *Nazianzen* saith they were in his time, the Causes of much unquiet. It was a grave censure which *Tacitus* gave of some over-violent Assertours of their Liberty,

*Vid. Causab. in
Baron. Exercit.
14. Sect. 6.*

*Θεμελιος
χρησις λογικης
επιστημης ε-
στως. Naz.
Orat. 26.*

Tacit.

*Spiritus magni
magis quam u-
tiles. Liv. dec. 3
lib. 10.*

*Θεμελιος μυσ-
της εστως
της ταπεινης
ταπεινης α-
ντι- &c. Naz.
Orat. 26.*

Liberty, and it may be verified of others, who as violently maintain their Opinions, *Quod per abrupta inclarescerent, sed in nullum reipublica usum.*

Two great Inconveniences there are which may in Controversies from hence arise.

1. * That by this meanes Truth it self may be stretched too farre, and by a vehement dislike of Errour on the one side, we may run into an Errour on the other; as *a Dionysius Alexandrinus* being too fervent against *Sabellius* did lay the grounds of *Arianisme*, *b* and *Chrysostome* in zeal against the *Manichees* did too much extol the power of nature, and *Illyricus* out of an hatred of the Papists lessening original sin, ran another extreame to make it an essentiall corruption.

2. Hereby men doe marvelously alienate the mindes of one another from Peace, by loading contrary Doctrines with envious consequences, such as the Consciences of those whom we dispute withall do extremely abhor, which course usually tendeth to mutuall exacerbation, whereby Truth never gaineth halfe so much, as Charity and Peace do lose.

Thirdly, requisite it is to the preservation of Publique Peace, that we all keep our selves in our own station, and labour to doe God service in the places and callings wherein hee hath set us, and not ἀνορθοπεποιμέναι, to busie our selves with matters which (as the Apostle speaks,

Tacit. in vita Agri. cui contrarium plane erat exemplum magni Basilii apud Nazian. Orat. 20. p. 362 & Epist. 26.

* Nimum altercando veritas amittitur. A. Gell.

a vid. Basil. Ep. 41. integro autem libello Dionysium hunc, ab Arianismi suspitione vindicat M. Aibangius. Tom. 1. l. Quod una cum Nicæna Synodo conspiravit Dionys.

b Ardore ferendi adversarios premit interdum socios. Joseph. Acosta, de Hieronymo citante Rivotto in Psal. 16. Sixt. Senes. l. 5. in Proemia.

1 Pet. 4. 15.
 Prov. 16. 17.
 τὰ πρόβατα
 μὴ ποιμαίνετε
 τὰς σαρμάδας,
 μηδὲ ἑαυτὰς
 ἐκείνην ὅπως
 ἐπαράδει-
 — μὴ ἴσῃ τῆς
 καρπυλίας
 πῦρ χαίρει τοῦ
 ἄνθρωπου, ὃ ἴσῃ,
 ἀλλὰ τὴν
 ἐνταλασσομένην
 μέθυ τὸ σῶ-
 ματος. Ναξ.
 Οἱκτ. 9. vid.
 etiam Oia. 16.
 p. 450. 453.
 454.
 Quidam in cor-
 pore Christi o-
 cist; quidam ma-
 nist; c. Basil. in
 Psalm. 33.
 Οὐ πάντες τὸ
 εὐαγγέλιον φιλο-
 σοφίᾳ, ὡς πάν-
 τες, ἐκ τῶν τῶ
 πρῶτον ἡνω-
 τον ὡς τῶν χα-
 μαί ἐργου-
 των. — ἀλλ' ἔστιν
 ὅτι καὶ οὗτοι καὶ
 ἐν ἑσέ, c. c.
 Ναξ. Oia. 33.
 Tusc. Quasi.

speakes, are τὰ μέτρα unfuturable to us, and with-
 out our measure, 2 Corinth. 10. 13, 14. By this
 one thing hath the Church of Rome caused
 that great Schisme in the Christian World,
 because shee doth *ἐπαυτὴν*, stretch her self a-
 bove her measure; and not content her self
 with that degree which belongeth unto her, as
 Nilus Archbishop of Thessalonica doth large-
 ly declare in a Book purposely written on that
 Argument. Excellent counsell is that of Sa-
 laman not only in a case he there puts, but in
 divers others. *If the spirit of the Ruler rise up
 against thee, leave not thy place, Eccles. 10. 4. E*
se de itio may with a little heat turn into *Se-*
ditio. Consider all are not eies and hands in the
 Body of Christ to take upon them the burthen
 of great affaires; and Truth can seldome be
 worse served, then when a man who indeed
 loves it, but hath not parts nor learning e-
 nough to be a Champion for it, shall put him-
 self unseasonably upon disputes, and so as hee
 spake, *Veritatem defendendo concutere*, to betray
 the Truth by a weak defence. *Are all Apostles?*
saith Saint Paul, Are all Prophets? are all Teach-
ers? Hath not God dealt in every man a severall
 measure? Hath hee not placed every man in a
 severall order? Have we not all work enough
 to doe in *Our own places*, except we rush in-
 to the labours, and intrude our selves on the
 busineses of other men? *Hac magistro re-*
linquas Aristoteli, cavere ipse docet. It was a
 smart

smart rebuke of *Tully* against *Aristoxenus* the Musician, who would needs turn Philosopher; whereunto agreeth that answer of *Basil* the Great to the Clerk of the Emperors Kitchen, when he jeered him for his soundness against the *Arrian* Faction, *οὐδ' ἔστι τῶν ζῴων καρκίας σπονδίζων*. Your business it is to look to the seasoning of your broath, and not to revile the Doctrine, or the Doctors of the Church. Let us therefore content our selves with the Apostles Rule, Every man to abide in the calling, and to keep the station wherein God hath set him, *1 Cor. 7. 24.* and not out of ambition, discontent, emulation, or any other Polypragmaticall distemper to grow weary of our own employments, and to immixe and interpose our selves in things which are without and above our Order.

Fourthly, hereunto much conduceth, *A Brotherly mildness* towards those who are contrary minded, & a mutuall *συγκαταβασις*, and *condescension* to the weaknesses of one another, as the Apostle adviseth, *Rom. 15. 1.* Acrimonic indeed and sharpness of rebuke is sometimes necessary towards men of obstinate and pernicious minds, *Tit. 1. 13. Gal. 2. 5.* But amongst *Brethren*, yea *Adversaries*, that are not incorrigible, all things ought to be carried with lenity and meekness, *Gal. 6. 1. 5. 13. 2 Tim. 2. 25.* *b Epiphanius* telleth us of some Creatures, that the more they sting, the lesse they hurt; *c* and

Theod. hist. l. 4. cap. 17. Οὐ σὸς τὰ πρὸς ἑμὲ δὲ πόρταις πολέμου ἐργάζεσθαι ἐν τῷ ἰμπερίῳ. *μὲν τὴν χεῖρα ἐργάζεσθαι, τὰ ἄλλα δ' Ἀπὸ τοῦ ἁγίου Ἀδριανῆος πάντα μὲν ἐστὶν, ἡ δὲ ἡμεῖς.* *vid. Euseb. l. 5. hist. cap. 24.*

a συμπεριερχόμενοι τοῖς ἀδελφεοῖς. *Basil. Epist. 203. vid. elegantissimum Naz. locum Orat. p. 12. 203. b Sepis morsus non nocet. Epiaph. Hares. 36. vestis quod acris pungit, minus laedit. Hares. 44.*

c Rationibus victi, dentibus vincunt. Basil. Ep. 80. Dum alter alteri anaboma esse capis, prope jam homo Christi est. Hil. contr. Const. Hæretici argumentis

victi calumnias meditantur. Adrian. ad Adolph. contr. Arian. ista sunt Hæreticorum machinae, ut convicti de perfidia, ad maledicta se conferant. Hier. Apol. contr. Russ. vid. Aug. Ep. 14.

surely

Ex Tom. 4. quest.
ex Math. c. 11.
concl. iii. Pet. 1.
3. c. 1. contr.
Cuescon. Gram-
mat. l. 4. c. 3.
Naxian. Ora-
rat. 51.
d. Añē ēv cū-
bous. Baitov.
Iliad. v.
eNaxian. Ora-
ti. p. 392.

fNax. Orat. 14.

a Non minus
interdum Ora-
torium est Ta-
cere quam Lo-
qui. Plin. l. 6.
Ep. 7. vid. Ba-
sil. contr. Euno-
mium l. 1. verb.
prim.
bNe majus ma-
lum incurrat
ex Scandalo,
quam bonum
percipiatur. ex
vero [ita enim
legendum, non
verbo] Aug.
Ep. 85.
Urbes produm
dum Castella
defendunt. Cic.
lib. 2. de drvin.
c A. Gel. l. 1.
cap. 2.

surely in any dispute it is a strong presumption, that that man doth least hurt with his Argument, who betakes himself to biting, and to intemperate language. In these things therefore wee should carry our selves *non innoxius*, sed *ἀδελφικῶς*, as Brethren, and not as Enemies, not to uncover the nakedness, or to put *d* our feet on the Brests of our Brethren; but as it is said of *e Athanasius* the Great, that he was *Dissentibus magnus*, by his meekness he drew those who dissented from him; so should wee make the Truth a gainer by our milde handling of those that vary from us. f *Ἡμεῖς δὲ ἵδωμεν τὴν νίκην*. It was the grave and pious advice of *Naxianzen*, Let us yeeld to our *Brethren* that wee may overcome them, as a Flint is easily broken upon a Pillow which yeelds unto it.

Lastly, so long as there is found agreement in *Fundamentall Truths*, and in the *Simplicity of the Gospell*, wee ought rather to deny our wits, and to *a* silence our disputes in matters meerly *Notionall* and *Curious*, which have no necessary influence into Faith and Godly living, than by spending our precious houres in such impertinent Contentions; *b* for gain of a small Truth to shipwrack a great deal of Love; and while wee perplex the mindes of men with Abstruse and Thornie Questions, wee take off their thoughts from more necessary and spirituall employments. *c* It was a wise and seasonable rebuke which the Marriners in a dang-

d Rom. 14.1

Chryse. in Gen.

Hom. 21. p. 149

150. Aug. Ep.

162. 1. 3. 1. 1. b

c: Ex mandato

mandata cerue-

mum: Hilar. in

Psal. 139. 6.

Si in lucina

Christi ambu-

lare volumus, a

præceptis ejus et

monitiis non re-

cedamus: Cypri,

1. 2. Epist. 3. ad

Cecil.

Τὸ τοῦτο

οὐκ ἔστιν

ἐντολή. Ba-

sil. de Martyr.

Manante, et in

Psal. 33. in il-

lud Gustate et

videte: naxb-

taxvor ju-

xlu copia in

civardiasai.

Naz. Orat. 26

et Orat. 33.

Nisi fidetium o-

perum usum pra-

cesseris, doctri-

na cognitio non

apprehendetur:

Hilar. in Psal.

118. B.

f "A mandavo-

du xristu xori-

vses mandavo-

du. Arist.

Eibic. 1. 2. c. 1.

Video multos parvo ingento, literis nullis, ut bene agerent agendo consecutos,

Plin. 1. 6. Epist. 29.

Vid. Afr. et Pacuvium apud A. Gell. 1. 13. cap. 8.

ticks, to ^d bring them unto *Faith*, and not unto doubtfull *Disputations*, to feede their Soules, and to guide their Consciences, not to dazle their eies, nor to puzzle their judgements, nor to perplex their conceites, nor to please their humours, nor to tickle their fancies, nor to foment their jealousies and censures of things or persons, by novell specious and unpracticall Curiosities. If we will beleieve him, who for his judgement and learning had the surname of *Theologus* given him, this is the right way of being a *Sound Divine*. It is *Gregory Nazianzen* in this 29. *Oration*, at the latter end of that *Oration*, whose judgement shall put an end unto the handling of the first *Question*; the next I will passe over with more brevity, & that for memories sake, in these few expressions.

1. The right way to *Compose Differences* amongst men is *ὑπακοή* and *ὁμόνοια*. e A joint-obedience to the Truths wherein all agree, and pursuance of those pious ends which all professe. This is the Apostles Rule in this very case. *Whereunto we have already attained, let us walke by the same rule, let us mind the same things, Phil. 3. 16.* For indeed the love of God, and Conscience of his Commandments is the right way to know him, and the secrets of his Word. *If any man wil do the wil of God, he shall know the Doctrine, Joh. 7. 17. And hereby we know that we know him, if we keep his Commandments, 1. Joh. 2. 3, 4.* And in all knowledge which is intended for practice, that of the f *Philosopher* is most true,

Video multos parvo ingento, literis nullis, ut bene agerent agendo consecutos,
Plin. 1. 6. Epist. 29. Vid. Afr. et Pacuvium apud A. Gell. 1. 13. cap. 8.

Those

Those things which wee learne to doe, wee learne by doing: now the knowledge of diuine Truths is not barely intellectuall for the braine, but experimentall for the Conscience, and consisteth much in the Taste of spirituall things. It is the expression of Saint ^a Basil, *Quod in cibus gustus, in sacris intellectus*, and the Apostle calleth it Knowledge according unto Godlinesse, 1 Tim. 6. 3. They therefore who can resolve to keepe a good Conscience, and not to vitiate the palate of their minde with any morbid humours, are most likely by the other helpes of learning and industry to finde out the Truths wherein they disagree; for the very ^b Philosopher could say, that Wickednesse doth pervert the principles of the minde; and that ^c Such as are mens causes of life, such likewise are the dispositions of their mindes towards practicall truth. A corrupt heart doth usually make a corrupt judgement; ^d *Dum his qua volumus doctrinam capiamus.* It concernes us therefore not to be like Painters, (it is the similitude of ^e Athodius) that can draw a ship on a table; but are notable to build a ship for use; that can write and discourse of Doctrine in Papers, but not expresse the Truth of it in our liues: but by our unanimous obedience to the Truths wee know, to dispose our selues for the discovery of those wee doe not know. ^f Justin Martyr Confesseth, that it was the liues of the Christians which taught him Christian Religion. There are extant ^g two Epistles of Basil the Great *Ad Presbyteros*

a Basil. Reg.
Breyon, inter-
rog. 279
Jobi 12. 11
Psal. 119. 66
Jobi 34. 3

b *Kaxia pdaq-
tuxd apxay,*
Arist. Eth. 1. 6.
c. 5

c *Alexandris
xi. 74. 13a
syulcauon
as pdaq-
stos d'Euon
Aixay, Arist.
lib. 1. d'adig-
as*

d *Hilar. de
Trin. l. 10.
Aug. de doct.
Christi. l. 2. c. 6.
de moribus Be-
dicti. l. 2. c. 27.
1839. 1841. 1842.
e Apud Epiph.
Hans. 64.*

f *Justin. Apo-
log. 1. pag. 51.*

g Basil. Epist.
203. & 204.

Defensor, wherein speaking of differences in the Church, he adviseth this as the most compendious remedy.

1. In what ever we may overcome, *humilitas*, to condescend unto the Weak, and them to hold firme our Agreement in the foundation of Faith.

2. *humilis*, A docile and tractable Disposition, whereby, being sensible of our owne naturall blindness in the things of God, we first beake our selves unto him by fervent Prayers, imploring the guidance of his holy Spirit, that wherein we are otherwise minded, hee would reveal unto us, *Rom. 3. 15.* For Prayer is an excellent Key unto the holy Scriptures. It was a pious speech of Saint *Augustin*, that they who are meeke and humble in heart, plus cogitando & magis proficiunt, quam legendo & audiendo. *but quibus est iam velle utrobz utroqz*

3. When hereby out of a serious and single hearted love of Truth, wee addresse our selves to the study of holy Scriptures, in not being along with us our owne private conceits, and then raking the Scripture to confesse something for them, (as *Demosthenes* said of the Oracle, that it did *non resistere*) but do resigne our hearts and judgments to the light of Gods Word, and resolve when our errors are disc-

a Aug. Epist.

Chrysost. in

Gen. Hom. 24

b Vid. Iren. l. 3

c. 2. Non impo-

nendus sensus s.

luteri, sed ex-

pectendus. Hil.

de Trin. lib. 1.

cap. 7. passim.

Idem ad Romanos

cap. 12. v. 16.

Idem ad Corinthios

1. cap. 14. v. 18.

Idem ad Galatas

cap. 6. v. 1.

Idem ad Ephesios

cap. 4. v. 2.

Idem ad Colossenses

cap. 3. v. 12.

Idem ad Thimotheum

1. cap. 3. v. 1.

Idem ad Titum

cap. 2. v. 2.

Idem ad Philemonem

cap. 1. v. 1.

Idem ad Hebraeos

cap. 12. v. 1.

Idem ad Iacobum

cap. 1. v. 1.

Idem ad Iohannem

cap. 1. v. 1.

Idem ad Petrum

cap. 1. v. 1.

Idem ad Iohannem

cap. 1. v. 1.

Idem ad Iohannem

cap. 1. v. 1.

covered, to hold our peace. Thus as * Saint Basil speaks, if wee would by the help of Gods Spirit and Grace attend unto the Scope of holy Scriptures, wee should in no wise be unprofitable unto the Church of God.

3. *Quadrupla*, Mutual and brotherly Love, which is *Magnus persuadendi artifex*, a very great meanes to worke upon the judgments of one another, and to take off all such impediments as usually arise from personall prejudices in the disquisition of Truth. When the Servants of Benhadad observed the word Brother to come from the mouth of Ahab, they hastily laid hold on it, as an excellent preparation to the settling of those differences which were betwene those two Princes, 1 Reg. 20. 33. It was a good temper that of Calvin, who professed that though he should call him Devill, (for hee was not ignorant of the heate of that man) yet hee would still acknowledge him for an excellent Servant of God, were there the same affection on all sides, a Pacification betwene those Churches might be easily accommodated.

4. *Arguenda*, Not to have the Faith of God in respect of persons, *Jam. 2. 1*. Not to be the servants of men, 1 Cor. 7. 23. nor to enthrall our judgments to the fancies of others. But to beare a most equall affection unto all Truth

* Basil. Hom. 2 in Hexam.

c Vix dici potest quanta libentius imitemur eos quibus favemus, Fab. insic. l. 2. c. 2.

d Ep. ad Bullin. p. 383. edit. Genov. 1576. c. 1. ibi. p. 138. 181.

e Non iam autoritate de disputando, quod rationis momentum: quarenda

suas: quincian obesse plerumque id: qui differe voluit: autoritate rationis: quod docere profectum

unumque. Certe de na. deo. l. 2. Disticta. m. hi quod deo. ro. ad quem. l. 1. brum scripsi. quoniam. doct.

Ch. Christiano

viro, plus tribui quam deberem: Au. Rom. 1. 1. c. 2. Errare malo cum Platone, quam cum istis vera sentire. Quibus, qui Hæretici sunt, non tam probabiliter docerent, minime crederem. Maldon, in Mar. 16. 14.

-ind

by

f *Quisquis bonus verusque Christianus est, Domini sui esse intelligat ubicunque invenerit veritatem.*

Aug. de doct. Christi. lib. 2. c. 18.

g *Gr. Naz. Orat. 20. Fides est veritatis, non voluntatum; Evangeliorum, non temporum; Hilar. contra Constant.*

h *Ignat. ad Trall. Basil. Ep. 192. Naz. Ora. 21. p. 392. & Ora. 40. p. 643.*

i *ἀς ὁ δὲ ἀλλοτρίω καλῶν καὶ ἁλίων τῶν, ἔσθ' ἔτι καὶ οὗ, Ignat. ad Magnes. Naz. Ora. 30. Epiph. Hares. 42. & 70. Aidanas. Ora. 2. contr. Arian. pag. 308. & Apol. 2. p. 777.*

Opian. 13. k *Col. 4. 10. A. 15. 39.*

l *Fust. Martyr. de vera Confess. Epiphani. Hares. 70. & in Ancoras. Cyril. Alex. in Joan. lib. 4. cap. 13, 14. Aidanas. ad Serapionem. Christi Generatione.*

by whomsoever professed. Because ^f Truth is Gods wheresoever it growes, as a Mine of Gold or Silver is the Princes in whose ground soever it be discovered, ^g *ἡμεῖς οὐκ ἐκ τῶν ἰστανῶν, ἀλλὰ ἐκ τοῦ καὶ ἀληθείας.* We have our Faith, and our Appellation from Christ, and not from any other Person: and therefore they, who (upon any undue respects) can with equall facility hold or let goe Truth, the Fathers fear not to call them, ^h *ἡγεμοναπλοῖς* and *ἡγεμοναπλοῖς*, men that make marchandise of Christ and his Truth, contrary to that of Solomon, *Buy the Truth, but sell it not, Prov. 23. 23.* And therefore wee find the Orthodox Beleevers still keeping themselves to the *Stile of Antioch, Christians*; and ⁱ refusing the names of *Petrians*, or *Paulians*, or *Melitanians*, or *pars Donati*. And indeed, partiall and personall respects will be ever apt to lead unto contention. I cannot affirm any thing; but a conjecture I think we may make, that if *Barnabas* had not been ^k *Marks* uncle, the difference betweene him and *Paul* had not been so hot.

5. *Σοφροσύνη, To bee Wise unto sobriety, Rom. 12. 3.* When we are to deale in things divine to set bounds unto our selves, that wee breake not through to gaze, *Exod. 19. 12, 21.* Not to draw every thing in Religion to the Rule of our Right, or rather crooked and presumptuous Reason; too take heede of *Quomodo* in things of Faith; the Fathers call it a Judaicall word, and unbecoming

Chri-

Christians. Saint Paul chargeth us to * Take heed of Philosophy and vaine deceits, Col. 2.8. Not but that there is ^m admirable use of sound Philosophy, and of Reason raised and rectified, so long as it is subordinate to Faith; ⁿ but when it shall bee so proud as to judg of Faith it selfe, and to admit or reject it as it shall be consonant or disagreeing with her prejudices, this is a tyranny which would quickly overthrow all.

Other cause there hath been none of those desperate Heresies wherewith the Socinians have pestred the World, but that they will have all Truths to stand or fall at the Tribunal of their presumptuous Reason: as if all the present and ancient Churches of God besides consisted but of brute Creatures, and they onely in a corner of Polonia, as sometimes the Donatists in Africa, the onely reasonable and holy men. *Felix Ecclesia, cum nova & curiosa de Deo dicere lascivia crederetur*, Happy indeed the Church of God, when curious novelties, and as it were Tourneaments in sacred things are esteemed profane; when men doe not τεχνολογῆν, but θεολογῆν; nor disparage the Majesty of so Honourable and solemn a Foundation, with the levity of flight, chaffie, and triviall superstructions. It was a grave and serious speech that of Seneca, and worthy the consideration of the greatest Divines, *Nunquam nos verecundiores esse debemus, quam cum de Deo agitur*.

6. Ἀναλογία ᾤσις, To keepe our selves to the forme of sound * words, Rom. 12.6. 2 Tim. 1.13.

interest ad Christianam pietatem quibus vocibus utamur. Aug. de Civ. Dei. li. 10. ca. 23.

* Tert. Apol. c. 46. de præs. c. 7. Idol. c. 10. com. Marc. li. 2. ca. 16
m Tert. de Resur. ca. 3. de Testim. anima c. 1. Cle. Alex. Stro. l. 1. p. 203, 207, 214, 233. li. 7. pag. 510
n Conantur auctoritatem stabilissimam fundatissima Ecclesia quasi Rationis nomine & pollicitatione superare: Aug. Ep. 56. Epip. Her. 76. in consuet. E. iii cap. 38. Just. explicat. fid. pag. 375. & 388. Hilar. de Trin. lib. 4. Viderint qui Stoicum et Platonium, & Diogenem Christianismum protulerunt. Tert. de præs. cap. 7. Naz. Orat. 21. pag. 380 Basil. Epist. 61. Senec. nat. qu. li. 7. Pet. & Rod. decret. Tit. 6. Sect. 2.

* Non parum

* Contra Eccle-
sia fundatissimū
morē nemo sen-
tiat. Au. ep. 28.
Ad antiquissi-
mas recurrere
Ecclesias: Iren.
l. 3. ca. 4. Tert.
de Coro. milit. c.
34. de veland.
virgin. c. 1. 2
Nemo nobis ma-
lestias exhibe-
at, sic enim sen-
tis ac docet san-
cta Dei Ecclesia
ab origine. Epi-
phan. in Ancor.
Quid nec n̄ no-
vi sumus deia,
et n̄ n̄ na-
p̄r x̄p̄i
παράδοξα,
τί καὶ ἀπο-
μύησιν ἔχ-
ουσιν ἰσχυ-
άροντας.
ἀποβολας βρ.
Basil. con. Eu-
m. li. 2. Aug.
Epist. 118. c. 1.
Ep. 119. ca. 19.
contra Jul. li. 1.
c. 4. 7. l. 2. c. 10.

* Vid. Mercer. in Job. 12. 12. 2 Adoro Scripturam plenitudinem—scriptum esse docet
Hermogenis officina. Si non est scriptum, timeat ut illud adhibentibus aut deinde in illa
destinatum, Tert. con. Herm. c. 22. Vide etiam de praescriptis Hier. ca. 10. 11. 2. Quodammodo
adversus veritatem sapit, hoc erit Haeresis, etiam vetus consuetudo. Tert. c. 1. de veland. virg.
Consuetudo sine veritate vetustas erroris est: Cyp. ad Pomp. con. Steph. Si solus Christus
audientius est, non debemus attendere quid antequam aliquis faciendum putaverit, sed quid qui
ante omnes est, Christus prior fecerit: neque enim hominis consuetudinem sequi oportet, sed
Dei veritatem: Cyp. l. 2. Ep. 3. ad Caecilium. Vid. C. Alex. Syro. l. 7. p. 544. 26. Basil.
de Spiritu Sancto c. 7. Ep. 80. Moral. Reg. 12. cap. 2. Aug. Epist. 112. in proem. de mori-
bus Ecclesiae Cathol. l. 2. cap. 7. contra Epist. Pamm. lib. 3. cap. 2. de unitat. Eccl. c. 23,
6, 17, 18, 19. contra Crcsc. l. 2. cap. 32.

to hold those Doctrines which accord best with
the grounds of faith & love in Christ, those which
ascribe most glory to God and his Grace, which
most conduce to the humbling and debasing of
the pride of man, which most tend to the practice
of godliness, to the purifying of Conscience, to the
edifying of the Body of Christ. Our Doctrine
must be according unto godliness, 1 Tim. 6. 3. and
our knowledge the acknowledging of the Truth
which is after Godliness, Tit. 1. 1.

7. Summa. * The Custom of the Churches of God
To retaine that, (when there is no expresse and
evident variation from Divine Authority which is
most consonant to the received usage of the ancient
and pure ages of the Church. This Rule the Apo-
stle gives for suppressing of differences, If any seem
to be contentious, wee have no such custome, nei-
ther the Churches of God, 1 Corin. 11. 16. Inquire
of the former age, faith Biddad, and prepare thy
selfe to the search of their fathers, Job 8. 18. Look to
the old way, saith the Prophet, Jer. 6. 16. It was not
so from the beginning, saith our Saviour, Mat. 23. 8.

* Onely this Rule is to be qualified with this
necessary distinction, That no Antiquity hath

any Authority in *matters necessary* of Faith, Worship, or Doctrines of Religion, to prescribe or diliver any thing, as in it selfe and immediately obligatory to the Conscience, which is either contradicted or omitted in the written Word, which we beleewe to be *fully sufficient to make the man of God perfect, and thoroughly furnished unto every good worke*, 2 Tim. 3. 16, 17.

But, 1. In *matters accessory of indifferency, order, decency, and inferiour nature*. 2. In *matter of Testimony* to the truths of Scripture, and for manifesting the succession, flourishing, and harmony of doctrines through all ages of the Church, the godly learned have justly ascribed much to the authority and usage of the ancient Churches. The study of the doctrine and Rites whereof is justly called by the most learned Primate of Ireland, *a noble study*. I will conclude this particular with the words of S. Austin, ^b In those things, saith he, wherein the holy Scripture hath defined nothing, *mos Populi Dei & instituta majorum pro lege tenenda sunt*, The custome of Gods people, and appointments of our fore-fathers must be held for laws. Lastly, ^c *Submissio* to the spirits of the Prophets, and the judgments of the godly learned: not to be stiffe and inflexible in our owne conceits, nor to be Acceptors of our own persons, but to be willing to retract

^b Aug. Epist. 85.

^c Ego quidem fateor me ex eorum numero esse conari qui proficiendo scribunt, & scribendo proficiunt, unde si aliquid vel in-

cautus, vel indoctus à me positum est, — nos mirandum est, nos dolendum, sed potius ignoscendum atque gratulandum, non quia erratum est, sed quia improbatum, &c. Vid. August. Epist. 7.

*Cypr. ad Quir.
Præfat. Concil.
Carthag. & in
initio Concilii.
Aug. de Baptif.
contr. Donat. li.
1. cap. 18. &
lib. 2. cap. 1, 5.*

any error, and with meekness and thankfulness, to be led into the right way by any hand. Excellent was the resolution of *Job* in this case *Teach mee, and I will hold my peace, and cause me to know wherein I have erred, Job 6. 24.* In which one disposition did all men, who otherwise differ, firmly agree, and were not too partially addicted to their own fancies, nor had their judgments (which should be guided only by the truth of things) too much enthralled to their own wils, ends, or passions; soon might they be brought, if not wherein they erre, to change their judgments, yet at least so to allay them with humility and love, (as Saint *Cyprian* did his) that they should never breake forth into bitterness towards their Brethren, or disturbance of the Church of God.

Thus have I, with as much light as my weakness could discover, and with as much brevity as the weight of the Argument would allow opened the meanes of procuring and preserving Peace amongst Brethren.

The other Particular in the Text would require as large a portion of time as this hath already spent. I shall spare to bee so injurious to your patience, and to the businesse wee attend upon; onely because those things which God hath joyned together no man ought to put asunder, I shall therefore as Architects use to doe, give you in but a few lines a Modell of the building here by the Apostle commended

mended unto us, and so leave you, and it to Gods Blessing.

Καὶ τὰ τῆς ἐκκοινωνίας] 1. Then, It is not any kind of Peace which must bee thus pursued. Such the things in difference may bee as must be earnestly contended for, *Jude v. 3.* If Peace hinder *Edification*, wee must then build, as *Nehe-miahs* servants did, with our spirituall Weapons in our hands. It must be an edifying, but no destroying Peace. It hath an *ἀδυναμία* to bound it, *Rom. 12. 18.* and wee know, *Id solum possumus, quod jure possumus.*

2. He purposely severeth *Peace* and *Liberty*, that hee may joine *Peace* and *Charity*. In our services to the Church of God, wee must ever more looke to what is *helpfull* to others, than to what is lawfull for our selves; to part from a little of our owne ground, rather than our brothers house should bee unbuilt. *All things*, saith the Apostle, *are lawfull, but all things edifie not.*

3. It is not ἀδικωμένη ἐκκλησία, *Let us follow peace*; but τὰ ἃ ἐκκλησία, *The things which make for peace.* It is not enough that we have pious affections to the Peace and Edification of the Church, as an *End*; but we must put to all our skill and wisdom, and cast about for the most proper and seasonable *meanes* conducing to so good an End. For a man may have an indifferent good will to Peace it selfe, and yet when it comes to the τὰ ἃ ἐκκλησία, to the meanes for the

advancing of it, to the paines he must take, to the liberty hee must forbear, to the cost hee must be at, to the censures he may undergoe; here he stops, and is deterred with the difficulties of so noble an enterprise, like the slug-gard in *Solomon*, that saith, *There is a Lion in the way.*

4. It is *Edification* which is the worke committed unto us: all the power which God hath annexed to our Office, and all the learning, elocution, wisdom, subtilty, abilities which our labours with his blessing have attained unto, must all be directed and laid out upon this end. As the greatest knowledge of a Christian is to know the Crosse of Christ, so the greatest learning of a Church-man is to build the Body of Christ. And this instructeth us how we are to preach the *Law* unto the People of Christ. The Apostle telleth us, that *ὁ νόμος ὡς προσέβητο*, *Gal. 3. 19.* It was added to the Gospel. For so we find that the Promise and Covenant made to *Abraham* is prefixed before the Decalogue, when it was published from Mount *Sinai*, *Ex. 20. 2.* added, I say, not as a supplement to make up a defect, but as an instrument to prepare the way, & discover the need we have of a Gospel; and therefore *John Baptist* came before with the spirit of *Elias*, and with an axe, to make way for *Christ the Prince of Peace*. We must not therefore preach the *Law* alone by it selfe, as it is a killing and destroying letter, but as it was given,

num & eundem esse Legis & Evangelii finem. Vid. Epiphani. Hæres. 66
Ἡμεῖς τὸ νόμον μετὰ τὸ εὐαγγέλιον, Naz. Orat. 42.

given, so it must be preached *in the hand of a Mediatour*. We preach nothing but *The Grace of God which bringeth Salvation*, (I am sure wee should preach nothing else.) It is onely the wickednesse of those which contemne it, that turneth the Salvation which we preach, into a favour of death unto themselves.

5. We see here *Peace* and *Building* in the Church goe still together. When the weake do not censure; nor the strong despise, but they goe hand in hand together, the one reverencing, the other compassionating their fellow Brethren, then doth the Structure rise up and flourish; whereas when men fall to vaine janglings, and unprofitable, uncharitable disputes, the work of Piety is ever at a stand. When the Tongues were divided, the Building quickly became a *Babell*. And therefore we in our Callings ought to preserve the love of our people; to be helpfull, hospitable, courteous, patient, mercifull, to use all mildnesse to all men, to overcome evill with good, for meate not to destroy the worke of God, to preferre the Soules of our Brethren before our own dues and emoluments, that they may see we seeke not theirs so much as them: not that I would have us to betray the Rights of our Places, but to claime them with all tendernesse, and with evident assurances of Love and Peace.

6. It must be *active* too, not onely *Passive*
Edifi-

Edification, an yeelding to be built, 1 *Pet.* 2.5. nor onely *Immanent Edification*, a building up of our selves, *Jude* v. 20. but a mutall and *transient Edification*, as iron whetteth iron, a considering of one another to provoke unto love, and unto good workes, *Heb.* 10.24.

7. It must be *συναισθησις* too. It is not enough to desire it, to accept it, to meet it halfe way, to let it in, and welcome it when it comes to us; But we must *Pursue* and goe after it. If any man refuse Peace, so that it flieth from us, we must put it to an *εισδιωξις*, and venture our selves for it to a *σις* forte, and *quantum in nobis*, if by any meanes we may overtake and apprehend it, *Rom.* 12.18. If any man refuse *Edification*, and thrust away the Grace and Mercy which is preached unto him, it must be *συναισθησις* here too, not give him over, and to let him alone for desperate, but to pursue him still, to digge about him, and dung him (as it is in the Parable, *Luke* 13.8.) It may be he will yet bring forth fruit: many there are which come into the Vineyard at the last hour. We must here put it to a *μίστρις* too, if God peradventure will give him Repentance, 2 *Tim.* 2.25. and in the meane time to shew all meeknesse to all men, because we our selves were sometimes foolish and disobedient, *Tit.* 3.2,3.

Now lastly, unto the substance of this Building, there pertain but these three things. A *Foundation*, a *Superstruction*, a *Consignation*.

I. A stable

1. A stable and solid *Foundation*, which is either personall, and that is *Christ onely*, 1 Cor. 3.11. or ^a *practicall*, the knowledge whereof is requisite as a ground-worke unto some further end; and this againe is twofold.

Either, the *Foundation of Theologicall Doctrines*, upon which they are raised, and by which they are to be measured, and so the *Doctrine of the Apostles and Prophets* is called a Foundation, Eph. 2.20. or else the *Foundation of Salvation*, whatsoever things are simply and *absolutely necessary* to the spirituall, vitall, and salvificall state of a Christian, *Quæ posita ponunt, & sublata auferunt salutem*, which have by the Ordination of God a necessary and intrinsicall connexion unto eternal life. St Paul gives it us in three words, *Faith, Hope, and Love*.

1. ^b *Faith*, as the *primò primum*, without which no other motions, though materially in morall construction good, are yet *in foro Cæli* vitall and salvificall. This Faith is contracted into the *Creeeds of the Church*, requiring an intellectuall assent of the minde to the *Truth*, and a *fiduciall reliance* of the heart on the *Goodnesse* of God in Christ in all those Evangelicall Doctrines for our owne righteonsnesse and salvation: and thus Faith is by the Ancients often called a ^d *Foundation*.

c. 7. Rhem. in Explan. c. 6. ad Heb. Ambr. Offic. l. 1. c. 29. de Sacramentis. l. 1. c. 1. Euf. Emissen. Hom. 2. de Symb. Fulg. prolog. l. de Fide ad Pet. Dial. Aug. Sermon. 115. de temp. de fid. & oper. c. 16. Enchirid. s. 2. Prosp. de vit. contemp. l. 2. c. 21. c Tert. de Orat. c. 9. d Mar. 15. 16. Joh. 3. 18, 36. & 8. 24. 1 Cor. 15. 17. Gal. 2. 20. 1 Jo. 5. 1, 12, 13.

2 ^c *Hope*

a Rom. 6. 17. & 12. 6. 1 Cor. 15. 14. 2 Cor. 10. 14 Gal. 6. 16 Ephes. 4. 13 Phil. 1. 27. & 2. 2. & 3. 15, 16 Col. 1. 23 1 Tim. 6. 3 2 Tim. 3. 14 Tit. 1. 1. & 4. 3, 8. Heb. 6. 1 Jude ver. 3 Rev. 14. 12 Regula veritatis per Baptismum accepta. Irenæus. l. 1. c. 1, 2, 19 Fides ecclesiastica, Epip. Her. 57. et 35. Naz. Ora. 14, 26, 40. Hilar. de Trin. l. 10. Character Christianism. Atha. ad Serap. Regula parvis magnisque communis. August. Epist. 57. b Laudo super edificationem boni operis, sed agnosco Fidei fundamentum, Fidei radicem. August. in Psa. 31. de præd. sto.

e Rom. 8. 24,

26

f Pet. 1. 3

f Rom. 10. 12,

13

Job. 4. 12, 23

Gal. 4. 6

g John 14. 21

h Cor. 13. 1,

2, 3

h 1 Cor. 7. 9,

10

Act. 2. 38

Luc. 13. 3

i Heb. 9. 14

i Tim. 1. 5, 19

i Joh. 3. 8, 9,

4. 18. 5. 3

k Neh. 1. 11

Esa. 26. 8

l Rom. 7. 22

a Aug. de spir.

et lit. cap. 14

2. ^c *Hope* as the Ground and Foundation of all ^f *Invocation*, and spiritual *Worship*, and therefore the Apostle saith of such as destroyed the incommunicable *Worship* of God, that they did not *Hold the head*, Col. 2. 18, 19. and thus the *Lords Prayer* containing the adequate object of all our Hopes, is called by *Tertullian*, *A fundamentall Prayer*.

3. ^g *Love*, as the Principle of all *Obedience* and newnesse of living. In a ^h *Godly sorrow* for all sinne past, a *Godly purpose* abrenouncing all sinne ⁱ in *Conscience*, profession, and endeavour of *Conversation* for the time to come, ^k a desire to feare Gods name, a ^l *delight* in his Law, a Love of our Brethren, a *Conscience* void of offence towards God and men. And so Love is by the Apostle called a ^a *Root and Ground*, Ephes. 3. 17.

Now the laying of this *Foundation* aright, and causing ignorant men in some measure to understand the mysteries of Religion and Salvation, is indeed the master-piece of the wisest Builder, and that, without the which all our other Sermons to the People will bee little better than lost labour, till these Principles be soundly fastened in their Consciences.

2. To this Foundation of Faith in Doctrine, hope in worship, and love in obedience, must be joyned a progresse in the *Superstruction*, because something will be ever wanting to the Grace and Knowledge of God in us : and in this

this Superedification, it will be needfull to observe these two things :

1. A due *order* and *disposition* : for though all the Truths of God are to be taught, yet each in its due place and time, according as the strength and growth of our hearers is able to bear. As the Scripture was delivered ~~in divers~~, by pieces and degrees, so should it be preached too, *line upon line, precept upon precept*. It was (I think) wise counsell, that of a learned Cardinal, That with vulgar people, it were best beginning at the later end of *S. Pauls Epistles*, where he speaks of Duties, and then after that to go to the beginnings, where he is more profound in *Doctrines*.

2. A due *Commexion*, that we sever not those *Doctrines* which God hath joyned. Not to preach Works without Faith, which in the Jewes begate pride, and opinion of their own righteounesse, *Rom. 10. 3.* Nor Faith without Works, which some Hereticks doing, (for that the learned observe to have been the cause of the Epistles of Saint *James* and Saint *John*) did thereby cause great scandal and licentious living. To preach the Law so, as to shew men still, upon Repentance, a Refuge to the Gospel; and so to preach the Gospel, as to shew them withall upon their contempt and presumptuous disobedience, the curses of the Law.

3. There is the *Consignation* and covering,
G requisite

Vid. Fab. praf. in lib. 7. Instit. Orat. Non debemus onerare infirmitatem discensium, sed temperare. ires nostras, et ad intellectum audientium descendere, Idem l. 1. cap. 2. lib. 2. cap. 3. 6.

Quicquid miras, ita narras: ille cui loqueris audiendo credit, credendo sperat, sperando diligit. Aug. de Carech. Rudib. c. 4. Tert. de praeser. c. 9. Aug. de fid. et opib. cap. 14. de Grat. et lib. arbit. cap. 7.

requisite to preserve the Building from outward injury. And that is either *Ministerial* or *Supreme*. *Ministerial* is three fold.

1. *Soveraigne*, and so Princes lawes are a Crowne and covering to the Church of God: *Nursing fathers* they are to bee, *Isai. 48. 23.* and a great part of their Honour and Office it is to bee Shields and Protections to Gods House.

2. Ecclesiasticall, and so four things there are whereby the Reverend Bishop and Pastours of the Church doe rooffe this Building.

1. Piety and unblameableness of living : *Be thou an example, saith the Apostle to Timothy, in word and conversation, 1 Tim. 4. 12.** For an evil life in one of us will uncover more than an industrious hand will easily repair againe.

2. Learning, chiefly in the holy Scriptures, and then in the succession and Doctrine of the Churches of Christ in all ages; *That wee may be able by sound Doctrine, both to exhort and convince gainsayers, Tit. 1.9.*

3. Labor in Preaching of the word both by Doctrine and living. You know how the businesse of our Calling is set forth unto us, and under what expressions, ^a *ἔργον*, *A worke*; and more then that, ^b *ἐργασία*, *A painful Work*; ^c *ἐπιμέλεια*, *A care*; and more then that, ^d *ἐπιμελέα*, *A distracting Care*; the Worke of a Souldier, and of a Shepherd, and of an Husbandman, and of a Chi-

* ἐχ ἔτω δι-
δάσκεις διὰ
τοῦ λόγων ὡς
ἀπάγεις διὰ
τῶν προφητῶν.
Cbrj. in Psal.
40. 18

2 Acts 12. 2
@ 15.38

1 Cor. 3. 13

Ephes. 4. 12

Phil. 1. 22.

230

1. Tbcf. 5. 13

1 Tim. 3.1

2 Tim. 4. 5

* John 4. 38

1 Cor. 3. 8

2 Cor. 10. 15

Gal. 4. 11

1 Theff. 3. 5

§ 5.12

1 Tim. 5. 17

f 2 Cor. 7.12

† 2 Cor. 11.28

Phil. 2.20

1 Tim 3.5

a Chirurgical, which requires more patience and assiduity, calles upon us to bee in a readinesse day and night. Such a Worke as we must wholly give our selves unto, *ἡμετέρας*, and *ἡμετέρας*, and *ἡμετέρας*, and *ἡμετέρας*, they are the Apostles expressions, A Worke which will keepe us still doing, a Worke in which of all other is required the most exquisite and difficult mixture of wisdom and courage, zeale and temper, boldnesse and meeknesse, power and patience, authority and compassion, reverence and humility, eloquence and plainnesse, learning and experience, that no wonder if Saint Paul cry out *οὐκ ἔχω*. No wonder if Gregory Nazianzen and others have hidde, and runne away from such an Employment; but a great wonder it is to see men of greene heads, of crude and lank abilities to rush without feare or due preparations upon so dreadfull and sacred an Office, certainly, of all Callings under heaven, wee in ours have greatest reason to cry out with the Prophet David, If thou Lord shouldest marke iniquities, O Lord, who might stand?

4. Discipline and fatherly Government, to keepe the stories of the Building in order, and to reduce all unto decency and beauty: for as God must be served with holinesse, so it must bee in the Beauty of Holinesse too, and Unity is the beauty of the Church. Behold how pleasant it is for brethren to dwell together in unity.

b Acts 5.4
1 Tim. 4.15
Acts 12. 25
2 Tim. 4. 5
Col. 4.17
Acts 14. 26
1 Tim. 4. 15, 16

And here let me speak one word to to you who are Church-wardens, and are entrusted with the care of Presenting Disorders to the Governours of the Church; to beseech you to consider the Religion and Sacrednesse of that Oath, which in the House of God, and as you expect helpe from God, you promise to performe; with the reverence of which Oath, and fear of Gods dreadfull Name, were you so thoroughly affected, as indeed you ought, wee should not see what with grief wee doe, so great contempt of Gods House and Ordinances, as if they were common and profane things; many scarce throughout the whole year, making their Confession of sinnes to God in the Assembly of his People; many seldom or never hearing any one Psalm of *David*, or Chapter of the holy Scriptures read unto them; nay, many neglecting the whole Liturgie of the Church, and dropping in after the Sermon is begun; and though the Preacher have taken sad paines for what in the Name of God he speaks unto them, having not yet the patience to stay till that peice of the hour be ended. Certainly, *David* had learned more reverence to the Lords House, *I was glad when they said, Let us go into the House of the Lord, Psal. 122.1.* And so had *Cornelius*, who with his kindred and neer friends waited for the coming of *Peter*, *Acts 10. 24.* And so had *Solomon*, who teacheth men to wait daily at the gates

gates, and to give attendance at the postes of the
doores of Gods House, Prov. 8. 34. And the Pro-
phesies foretell the like of Gods People under
the Gospell, that they should call upon one ano-
ther, and should Go speedily to pray before the
Lord, and to seeke the Lord, Zach. 8. 21. I
speake this in zeale to the service of God,
and to the reverence of his Sanctuary, and
beseech you by the sacrednesse of your Oath,
and for the feare of Gods Name to thinke up-
on it.

3. *Generall*, and for all the People in their
places must labour by inoffensive and holy lives,
and by the peaceable fruits of righteousness
to cover the Church wherein they live from
the reproaches of all those who caluminate
our Doctrine and Worship, as tending to li-
centious, prophane, rebellious, or superstitious
living.

And now when all this is done, *Except the
Lord build the House*, they labour dut in vaine
that build it. *Paul* may plant, and *Apollo* may
water, but his Blessing it is which must perfect
all. Wee all are but walles of mudde, which
may easily bee broken through; Hee only is a
Wall of fire which no enemies can approach
unto. And therefore wee must all (and wee in
our Calling especially) bee frequent and ur-
gent in our Praiers to him to preserve the Peace,
to reaire the Breaches, and to build up the
Walles of his *Jerusalem*, that he would give us
eyes

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eyes to see, and hearts to love, and mouths to utter, and lives to expresse the praises of his Word. And that hee would give his Word a free passage into the heads and hearts, into the consciences and conversations of all his People: that so beginning at the unity of the Faith, and knowledge of the Son of God, we may grow up together unto a perfect man, to the measure of the stature of the fulnesse of Christ; which the Lord grant for the merits & mercies of his Beloved Sonne Jesus Christ the Righteous, to Whom with the Father and the blessed Spirit, Three Persons, and One Immortall and onely Wife God be all Glory, Majesty, and Thanksgiving, now and for evermore;

Amen.

FINIS.